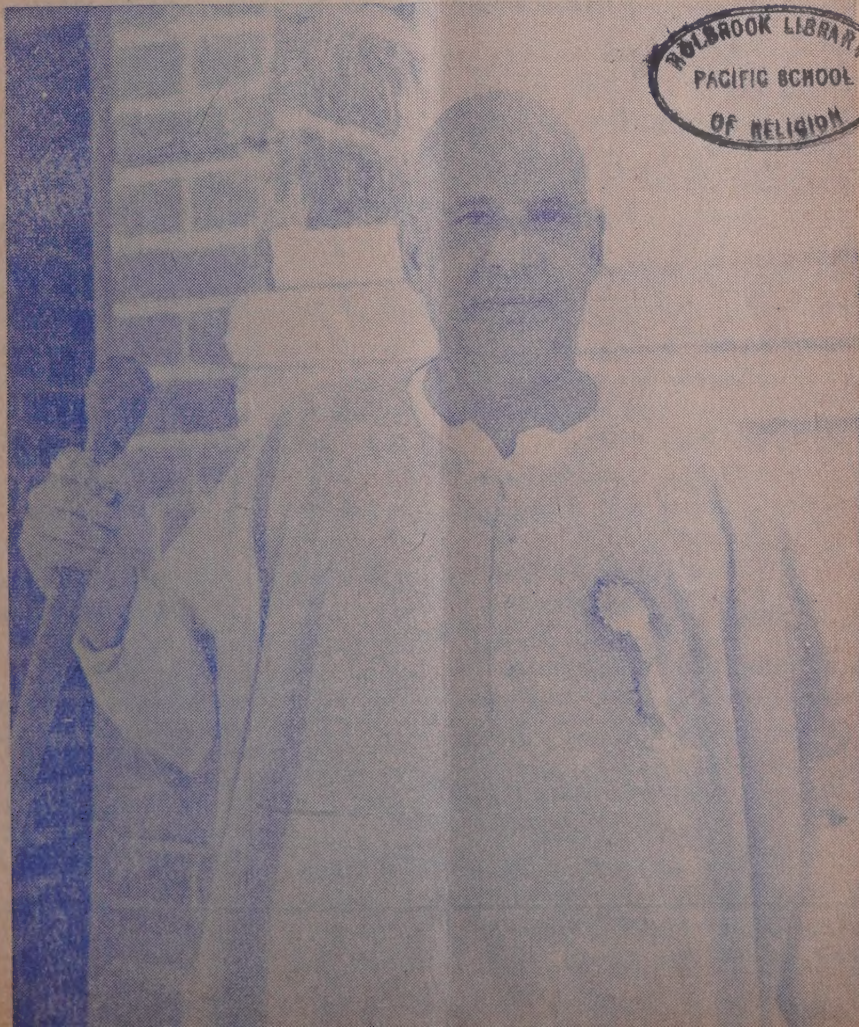


The Divine Life



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3
1st February 1957

Sri Sivananda Kumudini,
Hyderabad.

Blessed Trinity,
Meditate "I am all-pervading
Atma" and get yourself
renewed and revitalised by
the soul power.

Meditation will release
a power that will revitalise
and energise your entire being

Meditate. Realise. Live care-
free, blissfully, joyfully
and peacefully.

May Lord bless you, Sivananda

RELIGIOUS CALENDAR

[Sivanandanagar]

(15th February to
20th March, 1957)

February

22/23 Samartha Ramdas

Jayanti

25 Ekadasi

26 Pradosha Puja

27 Mahasivaratri

28 Poor-Feeding Day

March

1 Amavasya;

All-Souls Day

12 Ekadasi

13 Pradosha Puja

15/16 Purnima;

Holi;

Gauranga Jayanti

Special Ganga and
Lakshmi Puja on
all Fridays.

COVER

Sri Swami Sivanandaji Maharaj
is seen wearing the "Star" of
the Divine Life Society which
was presented to him by the
Eighth All-India Divine Life
Conference organized by Sri
Sivananda-Neelakantan last
October.



DIVINE LIFE

Volume Nineteen

February, 1957

Number Two

Analects of Sivananda

To know a great deal is good, but to sincerely practise a little of it is a thousandfold better.

What does it matter what you have been, or what you wish to be? What really matters is what you are now, or what you are trying to be just now.

There is nothing which is irrevocable. With courage, determination and application there is no obstacle or impediment that cannot be surmounted.

It is the faculty of reason, the spirit of restraint, and renunciation that differentiate man from animal.

In everyday life is found the texture of one's character, not what one professes to be, or is said to be. In daily life is character built.

The nature of the end is determined by the character of the means. If the means is ethically wrong, the objective cannot be otherwise.

Sincerity of purpose, nobility and goodness seldom need expatiation, much less bolstering.

The desire for a better and higher life is truly the surest sign of the presence of a divine element within us.

Someone asked, "Do you believe in

the grace of God?" I do not believe in anything else.

God is always with us, whether we ask for Him or not. Since, ordinarily, He is known through the means of the mind, one perceives Him best whose mind is pure, balanced, and receptive.

A sense of weakness and self-pity can surely be pernicious unless there is a certain amount of moral responsibility, self-sacrifice and determination.

Base attachment is often mistaken for affection. Attachment is selfish, demanding, inconsiderate; true affection is always noble, selfless, unasking.

Spiritual ideal should not be lost in apotheosis or idolatry. Idols should be means, not ends in themselves.

Anthropomorphizing Truth is odious. But most minds need the agency of symbols. Association of symbols with spiritual ideals is essential. But one need not derelict them by linking human propensities and temporal values to them in a gross manner. Objectification of Truth presupposes its limitation, but the extent and usefulness of the limitation are subject to the way Truth is objectified.

One should reconcile reason with

emotion in order to have mastery over the latter.

Knowledge implies awakening. If learning cannot give an insight into the nature of things, an intuitive perception, it has not served its purpose.

Truth is ever simple. It does not need mystification. When Truth gets blurred by the wrangling of the intellect, vainglorious perversion sets in.

The primal conflict of emotion

oscillates between love and hate, likes and dislikes. From this result pleasure and pain, happiness and sorrow. It is hard to rise above the pairs of the opposites. Often the attempt remains academic and one tends to be unfeeling and irresponsible. But the positive emotions could be cultivated, cultured, strengthened, channelled in right directions, and applied to overcome negative emotions. The chances of success are greater thus.

The Structure of Life

Sri Swami Krishnananda

It is an indisputable fact that what we value the most is life itself. It is not many among us that have a correct understanding of the nature of life, though we all know that life is what is the most valuable. We cannot conceive of anything more desirable than life, and this notion we cherish even without having a correct grasp of the true nature of life. On a careful investigation of what we mean by life, we understand that life includes everything that is comprehended by the fact of our *being aware*. The principle of consciousness includes the totality of our life.

Concept of Self

Life is attended with a kind of knowledge, consciousness, understanding, intelligence, awareness. When I say that I live, I mean that I have self-consciousness, whether it is implicit or explicit. It is implicit in the vegetable kingdom. It is explicit in the human kingdom. It is in a stage of transition in the animal kingdom. Life can be defined as the process of the development of consciousness, whatever be the degree of its manifestation in any particular individual. Taking into consideration the phenomenon of human life, we find that life is based essentially on experience. And what do

we mean by experience? If you ask an ordinary man what he means by life's experience, he will not be able to give you a correct logical definition of it. But from the explanation of it which he will try to give, you will draw the conclusion that he means by 'experience of life' the series of the processes of the reception of sensations from outside, the ordering of the sensations into perceptions and the converting of the perceptions into concepts, and then the passing of a judgment on whatever was originally experienced sensuously.

Empirical Life

The five senses of knowledge form the basis of ordinary life. It is this that we refer to as temporal life, mundane life, empirical life, or earthly life, because it is based on the consciousness of the world presented to us by the senses. To put it concisely, experience is brought about in us by the senses. So we call this the sense-world, the world that is known or experienced by the senses. The man who relies upon the values of this material world is said to live in a world of the senses. He is confined to the functions of the senses, and his intellectual or rational judgments are based on what he experiences through the senses.

Just reflect for a while as to what ideas you have in your minds. You will find that you cannot think of anything which you have not seen or heard. You can stretch your imagination to the farthest limit, but you will notice that no thought of anything is possible, which neither the eyes have seen, nor the ears have heard. Now, what does this mean? It means that our life is based on sense-experience. Even our idea of God is tinged by the ideas of the objects of the senses. Our logical scrutiny, our intellectual judgment, is based on what we know through the senses.

We need not pride ourselves over our intellectuality, for an intelligent student of philosophy or science will detect that our judgments, even if they are rational, are ultimately based on sense-experience. We are better than animals in the sense that we are able to order sense-perceptions into intellectual concepts, and exercise a determined will over them, whereas the animals are not able to do so. That is why we say that a human being is rational, while the animal is only instinctive. Great thinkers have held that even our rational activity can be resolved into instinctive roots. The sages of yore, men of wisdom, the Rishis, have declared that human experience is not all, that the intellect is limited, because it is not capable of comprehending things as they are really in themselves. The life of reason is that of ordered instinct.

Self-Consciousness

Yet there is one special feature which we have to notice in human experience which distinguishes it from instinctive life. Human life is centred in self-consciousness, i.e., all experiences in man are referred to a unit of the self, the 'I.' When the 'I' is recognized in an object, it becomes a 'he,' a 'she,' or an 'it.' All these

are comprehended by what we mean by the 'I.' The 'I' is an individual unit to which all sense-experiences are referred. You may call it my self or your self, as you please. This particular unit called the self is the point of reference in all experience. 'I see,' 'I hear,' 'I taste,' 'I feel,' 'I touch,' 'I am happy,' 'I am sorry': all these experiences are tagged on to the fundamental unit of the 'I.' There is no such thing as 'you' or 'he,' in truth, for these also are only the 'I' objectified. These are the 'I' as observed in objects outside the centre of perception.

If life is experience, if experience is given to us through the senses, and if all experiences refer to the self, what is life? Life is an interpretation of the self. This may be done through the senses, through the intellect, or a faculty higher than the intellect; but all reference has ultimately to be made to the self. Suppose the self or the 'I' is completely abolished from life, experience would be impossible. Without the 'I' there is no experience, no life. There cannot be the process of seeing without an individual seeing. There cannot be an experience without a basic substratum of experience. There is thus a self—you may call it my self, your self, or any kind of self. The self is an experiencing unit which is endowed with the faculties of conception, perception and sensation. The whole life of man is centred in the idea of the self. Minus the self, the world is not. There is then no experience whatsoever—nothing is possible without the existence of this basic entity of the self.

Spatio-Temporal Personality

Now, what is this self? We began the analysis with immediate experience through the senses. Then we rose up to the conception of the self. Now, we have to understand and interpret the self. "What

is self?" Put this question to anyone. "You say: 'your self,' 'my self,' etc. What do you mean by 'you,' 'I,' 'he' or 'it'?" By this unitary self one ordinarily means the constitution of the individuality, the body as an immediate presentation. What again is meant by this individual unit called 'body'? This object situated in space and time, exhibiting intelligence, the spatio-temporal personality conditioned by causation is, then, this 'I.'

The material form, the bodily self, is the self known by the common man. When I say, "I feel heat" or "I feel cold," I refer to this material or bodily self. But I do not always live in this material body alone. When I say that I am hungry or thirsty, I refer to a stratum of self which is higher than the material one. You may call it the 'vital self.' It is the vital energy animating my body that is responsible for my feeling of hunger and thirst. That is why Yogins do not feel hunger and thirst when they control the vital self through Pranayama. The physical body is the gross form of another order of self animating it from within, as force or energy, the vital self. And when I refer to myself as being happy or sorry, I do not refer either to the bodily self or the vital self, but to the mental self. It is the mind that is happy or sorry, not the body or the Prana. When I say, 'I understand,' or 'I do not understand,' 'I am wise,' or 'I am ignorant,' I refer to the intellectual self, and not to the bodily self, the vital self, or even the mental self.

We are, ordinarily, not aware of any other form of the self than these. We live either in the body or in the Prana or in the mind or in the intellect. The highest living faculty manifest in this material universe is the intellect. The human being is not endowed with any power superior to the intellect or reason. Therefore, man calls himself a rational being. Now, viewing

our analysis with a retrospective effect, we find that life is experience, experience ordinarily is sensuous, and experience is referred to a self. And the self is manifest in various layers of personality,—the material, the vital, the mental and the intellectual. Even here we do not exhaust the function of the self.

Objectification of Self

Consider your position in society. You are not satisfied with referring all experiences merely to your personal or individual self. You have a consciousness of something wider than your own personality. If you are the head of a family, you will find that your consciousness of the self is extended to the family. You are not confined merely to your body, to your mind, or to your intellect, but your self expands into the family. "If the family is happy, I am happy. If the family is sorry, I am sorry. If the family is dead, I feel as though I am dead." Here the individual has transferred the characteristics of the self to the family, and the characteristics of the family are superimposed on the self. Herein is disclosed one of the striking features of human life.

Life, though it is confined to the idea or the notion of the self, is not always confined to the individual or the bodily self. It expands itself into the group-life or the family-life. This is the meaning behind the usual attachment of self to the family. The self is transferred, as it were, to the totality of bodies constituting the family. From the outside this appears to be a wider form of self. A person who sacrifices his life for his family is supposed to be more altruistic, in the ordinary sense of the term, than the one who lives for his own bodily comfort. When a person lives merely for his own body, you call him selfish, and if he does so for the sake of

tha family, you say that he is more unselfish.

Extension of Self

The extension of the self does not come to an end with the family. It extends itself, sometimes, to the society or the community to which one belongs. A person is capable of identifying his self with the community, a vast society consisting of many members, many families or many villages. Here, as one commonly thinks, altruism is increased further. A person who confines himself merely to his family is considered to be more selfish than a person who identifies himself with a vast society or a group of human beings. We may call this form of the self the community-self.

Further on, the self may expand itself to the nation. A patriotic person may sacrifice his life for the sake of the country. He feels that his self is spread over the country, not restricted to his family or community. Here the self has moved itself externally to such an extent that it goes beyond the ordinary notion of self which people usually are familiar with. There are people who have died for the sake of their country, because they never felt that the self is the body or the individual personality, that the self is the family or a small group of their own, but that the self has the whole country or the nation for its sphere of operation. We say the patriot is the most unselfish man, because he works for a wider form of the self, a country-self, or a national self. But there are others who live for the whole world, whose self gets itself identified with the entire humanity, not merely with a particular country or a nation. These are patriots of a still higher order. They lead the life of the consciousness of the world itself. Here the self has expanded itself to the being of all the inhabitants of the earth.

Superimposition

Are there, then, many selves,—an individual self, a family-self, a community-self, a national self, a world-self? Is there a multiplicity of selves in the world? This question can be answered only if we know what the self can be, ought to be, or is. Let us bring back to our minds the result of our analysis. We began with the analysis of sense experience. We referred it to the unit of the self. Then we began to take notice of the different forms taken by the self in this world of space and time. Now we are in a position to answer the question: "What is life?"

Life is a function of the self, whatever be the extent of its manifestation in the space-time world. We may say that life, as we know it, is as a whole, empirical. By the word 'empirical' we mean 'connected with or known in sense-experience.' Though the life of the individual self is apparently transcended in the self which gets identified with the family or the society or the country, you will find that it has not really expanded itself in its wanderings in these external fields, but has merely transferred its own personal characteristics to its external environment. The meaning of this transference can be clear only if we understand what the head of a family does by identifying himself with his family. Nothing more happens when he identifies himself with the family than the superimposition of the characteristics of the individual self to the different members of the family taken as a single unit of reference.

Fundamental Urges

What are the fundamental urges of the individual? Hunger, libido and fame. Hunger is the foremost among the instincts which limit the individual to a circumscribed field. "I must feed my body—I must feed every member of my family" is an instinctive

feeling. Here an individual need has been recognized in other individuals with whom a particular individual has identified himself. There is also the desire for fame, power, respect and honour. No one wishes to be censured or degraded.

Everybody wishes to retain self-respect, self-esteem. This individual characteristic is transferred to the family. No one wishes that one's family should be censured or be inferior. "As I am honoured, my family, too, should be honoured and exalted." These individual characteristics are, again, transferred to the community. "My community should not be censured, my community should be fed well." The same feeling is transferred to the nation. "Everybody in my nation should be fed, nobody in my nation should starve. My country should not be censured or lowered in any way." The fundamental instincts which drag the individual to earthly life are the desire for wealth, power and sex-fulfilment. These fundamental gross urges are transferred in various degrees, gradually, from the individual to the environment, through family, country, nation, etc., which are but names of groups of individuals enjoying common characteristics.

Essential Self

But are these the essential properties of the self? Is the self merely an aggregate of divided bodies? As we have noted before, the self is a centre of experience. Experience is nothing if it is not attended with awareness or consciousness. Now, can this consciousness of the self be expanded, in the way stated before, to the external environment in space and time? Is there any such thing as a family-self, a community-self or a country-self? Though people identify their selves with such external forms and suffer or rejoice, those who had the intuitional experience of the Truth have declared that the self

cannot be divided in such a way.

We cannot have a multiplicity of selves, because the moment a second self is posited, it becomes not a self, but a 'not-self,' Anatman. It is something external to the self. That which is posited as something external to the self can be experienced only through the senses. Now let us come back to our previous analysis. Nothing that is not known through the senses is known to man. So, if there is a second self, it ought to be a body known through senses, as everything in this world is an object of the senses. We know the world merely as made up of particles or bodies of matter. Our own bodies are the configurations of matter.

So the external sensible forms of the self ought to be material expressions. They are not conscious entities. We cannot see consciousness or hear consciousness. We cannot sense it in any way. There is no such thing as sensuous experience of consciousness. This leads us to the conclusion that there is no sense-experience of the Atman. The moment you objectify the self, it becomes a material body, and not a centre of consciousness. If I know you are intelligent, it is not because I directly perceive your intelligence, but because I perceive in you certain effects of intelligence which I perceive in myself.

So there is no such thing as objective perception of the self. There is only inference of the characteristics of the presence of the intelligent self in others. It is on account of this inference that I deduce that there is a self in you all. This inference is drawn from my own experience. The fundamental experience is of the self, not of the 'not-self,' not of the family, society or country, not of anything outside me. The entirety of life, therefore, is based on the fact of self-consciousness.

Aberration from Truth

We have seen how the self gets transferred to external conditions in various degrees. The self is a centre of consciousness, and it cannot be divided. It is Akhanda-Satchidananda—indivisible, existence-consciousness-bliss. This is the essential Atman. It is this that erroneously gets identified with external spatio-temporal conditions. It is this life of *self-othering* that is called *samsara*. *Samsara* is aberration from Truth, running away from the centre of Self (Atman). It is the moving away of the Self, as it were, from Itself, in search of external conditions of Itself. The whole life of *samsara* is thus explained by the search of the Self for Itself in conditions outside Itself. This is the very essence of *samsara* or mundane becoming. It is the attempt of the Self to look at Itself through the senses as the objects external to Itself and then enjoy Itself.

If I try to possess myself, how can I do it? I cannot possess myself as an object, for I am what I am. There is no question of desiring myself; but the world is ruled by desires, by ambitions, cravings, longings, urges, instincts. Why? Because the Self has been falsely projected to external spatio-temporal appearances. To withdraw the consciousness of the Self from materialization into the existence of external things and conditions is the essence of spiritual Sadhana; and the essence of worldly life is to believe in the reality of the presence of these external spatio-temporal phenomena. This is the distinc-

tion between the life worldly and the life spiritual.

Even the attempt at a withdrawal of the sense-consciousness from outward conditions and the endeavour to centre it in the Self is a great step taken forward along the path of spiritual Sadhana. But if we allow the senses to run amuck among what they consider to be real or true, they will be bound by what they consider to be true. The essence of evil and sin is belief in things that perish. The moment we pin our faith in fleeting things, we begin to bind ourselves with chains created by ourselves, and throw ourselves into the prison-house which we ourselves have built.

We suffer on account of a lack of knowledge of the true nature of things. If the Self should ultimately be a centre of consciousness, and if this consciousness cannot be more than one, then, there can be only one Self in the universe. There can be no such thing as a multiplicity of selves. It is very hard for us, bound souls, to grasp this point, because we are so much wedded to sense-experience. We have so much identified ourselves with the senses that we cannot conceive of anything other than what is perceived by us through them. We are all living in a sense-world. We are all sensual beings, knowing and feeling in terms of the senses. Such beings the Upanishads refer to as Asuras, devilish, demoniac, who do not know their own essential divine nature. To be a Sura or a divine entity one has to turn one's attention from sense-experience to spiritual realization.

(To be continued)

VIRTUE VICTORIOUS

Fear knocked at the door,
Courage opened it.
Lo! fear was not there.

Ignorance knocked at the door,
Wisdom opened it.

Lo! ignorance was not there.

Passion knocked at the door,
Discrimination opened it.
Lo! passion was not there.

—Sivananda

What Is Personality ?

Sri Edward Podolsky

The word 'personality' conveys different meanings to different people. Often you hear the statement made that he or she has a pleasing personality, or a forceful personality or a disagreeable personality. This is rather a restricted conception of the word; it certainly means a great deal more than that. Quite a few persons use the word 'personality' interchangeably with character or individuality. Yet each has a distinct meaning of its own.

Personality is quite difficult to define. A human being never ceases to be an individual, nor is he ever devoid of some sort of character, but he can become impersonal. A man becomes impersonal whenever he adopts a strictly scientific attitude, for in this all that are purely personal—feelings, prejudices, ambitions, hopes and fears—must be transcended. Man as a pure scientist has need of intellect, but he can rise above emotions. However, when man is personal, his emotions play as great, or greater a part than his being aloof, and this he can only do when he enters into relationship with another subject, and for this he must often adopt a dramatic attitude. In science a man's relationship is that of subject and object. He can be personal in his social life, in his art and his religion, though all these can be treated objectively by the adoption of a scientific attitude towards them.

Process of Living

Personality is not a biological element. It is rather an ethical and spiritual quality. It enables a human being to live in effective relationship with himself, his fellow-beings and his environment. In its essence, personality is not static. It undergoes changes constantly. A person is not only what he is here now; he is an organized

process extending through time. Personality has a great deal of the time factor in it. It consists not only of present factors but also of such parts as exist in the more or less distant past and future.

Personality is actually the process of living. Life follows a pattern consisting of a tendency of the individual towards the achievement of greater self-determination. A person has a tendency to master the environment. This he does in an attempt to achieve greater independence.

In rather general terms, personality embraces the following elements :

1. General intelligence, knowledge and judgment.
2. General attitude towards the environment.
3. Attitude towards self—inner mental life.
4. Attitude towards reality.
5. Emotional reactions.

Perspective

General intelligence varies with different persons. It depends on the readiness with which knowledge is acquired, the ability of retaining this knowledge, and what is more important, the wisdom to be guided by past experiences.

One's general attitude towards the environment is of the utmost importance. The ability to adapt oneself to surroundings with the least friction and tension means a great deal in the way of happiness and contentment. A constructive assertion of it is seen in ambition, courage and emotional maturity. Inability to adapt to one's surroundings quite often gives rise to hopelessness and despair.

A person's attitude towards reality is often a determining factor between mental health and mental illness. A courageous attitude towards the harsh realities of the environment and a determined willingness to face them is a measure of a well-

integrated personality. Financial disaster and disease are often the best tests of one's attitude towards reality. The ability to face them without regression to infantile attitudes is another mark of the mature and meaningful personality.

Personality develops and exists only in interpersonal relations ; it certainly cannot exist by itself in a vacuum. It is a distinctive way of feeling and experiencing the impacts of the world and reacting to them in a realistic manner. The more mature the personality, the more effectively one can deal with life's problems.

Self-Realization

Personality is also an instrument whereby one achieves self-realization (i.e., an integral knowledge of one's psyche—feelings, emotions, the potentialities of the subconscious, the intellect, etc.) By achieving self-realization one also achieves distinctive individuality—uniqueness—which makes one stand out from all others. This is the popular conception of personality.

Other values of self-realization are those of creative experience over routine and stereotyped behaviour and the ability of creating original thoughts and view-

points. People are happier, more alive and more content, when they are able to develop their powers of thought, feeling and imagination. This is one of the most rewarding accomplishments of self-realization.

Self-realization as a personality-building factor has two other great values. First, it makes possible the harmonious development of the personality along lines of security, and secondly, the achievement of self-respect and respect for others, is effected.

Self-realization is also an instrument whereby one is able to attain a cohesive personality. This is of the utmost importance. A cohesive personality is a thoroughly integrated one ; in it there are no tensions and conflicts and no anxiety-generating tendencies. It is, in simpler terms, a healthy personality.

The personality is built of many ethical and spiritual elements. It is built of a sense of values, emotional and spiritual maturity, a rational faith, courage, a sense of significance, tolerance and independence. All these, harmoniously and cohesively integrated, go into the creation of an effective personality with which to face life, the world and oneself.

THE BUDDHA ON "BLESSEDNESS"

(Max Eastman)

Blessed are they who *know*, and whose knowledge is free from delusion and superstition.

Blessed are they who speak what they know in a kindly, open and truthful manner.

Blessed are they whose conduct is peaceful, honest and pure.

Blessed are they who earn their livelihood in a way that brings hurt or danger to no living thing.

Blessed are the tranquil, who have cast out ill-will, pride, self-righteousness, and put in their place love, pity and sympathy.

Blessed are ye when ye direct your best efforts to self-training and self-control.

Blessed beyond measure, when ye are, by this means, unwrapped from the limitations of selfhood.

And blessed, finally, are they who find rapture in contemplating what is deeply and really true about this world and our life in it.

Five Formulae for Meditation

Sri Swami Sivananda

There are some Upanishadic Mantras which will help one to be in tune with God and finally get established in His consciousness. These constitute one of the many paths of meditation and are meant for Vedantic Nididhyasan (deep meditation).

Atma, antaryami, amritam. This comes in 'Brihadaranyaka Upanishad'. This Atman is the inner ruler, immortal. This indicates the real, immortal nature of Truth, which is the inner ruler. It rules the mind, the subconscious, the senses. The word, 'Antaryami' takes your mind near Brahman. He is not very far. He is the 'inner ruler.' The word 'Antaryami' makes you feel that Brahman is close to you. *Atma, antaryami, amritam.* You will have to constantly meditate on this formula. This will destroy Dehadhyasa (body-consciousness). One, all-pervading, indivisible Substance exists. Again and again if you meditate on this formula you will be in tune with the reality. Meditate that you are not this perishable body. You are the Atma, the inner ruler, immortal.

The second formula is found in 'Svetasvatara Upanishad' and is very often meditated upon by Vedantic students.

*Eko devah sarvabhuteshu goodhah
Sarvavyapee sarvabhutanantaratmaa
Karmaadhyaksha sarvabhutaadhivaasaah
Sakshee chetah kevalo nirgunascha.*

There are three terms here through which you can feel the nearness of God. 'Antaratma'—He is the innermost Self, or the Atman, the source for the mind, body and senses. He is the only reality. 'Karmaadhyaksha'—He supervises all your actions, thoughts, feelings and sentiments. 'Sarvabhutadhipati'—He is the indweller in all beings. He is not confined to a particular place. He is very close to you, in fact,

dwells within you. This Indwelling Presence is found in all beings and objects. 'Sakshi'—He is the witness of your thoughts, of your feelings. He is the witness of the three states of consciousness—*sareeratraya-vilakshana. panchakshavitirakta, avatratraya sakshi.* He is the supreme witness. He is very close to you, and you are very close to Him. *Eko devah sarvabhuteshu goodhah*—He is hidden in all beings. Meditation on this Mantra is useful for getting established in one's own Satchidananda Swaroopa (real nature). Upanishads are many, but a few words like these are very good for Vedantic meditation which will help one to attain Self-realization.

The third formula is in 'Kenopanishad.' *Manaso manah, pranasya pranah, srotrasya srotam, chakshushah chakshuh*—Mind of minds, life of lives, ear of ears, eye of eyes, tongue of tongues. "Mind of minds"—He gives light to this mind. Mind borrows its light from the supreme Light of lights, Param Jyoti, which is self-effulgent. "Life of lives"—You live on account of the supreme life-principle present in you. All human beings live on account of its presence in them. That is the centre of all lives, one yet many. That you should realize. "Srotrasya Srotam"—He makes the ear to hear. "Chakshushah Chakshuh"—He gives light to the eyes. The eyes see on account of the light that they get from God. He gives the tongue the power to taste various kinds of objects. All these thoughts bring you very near to the awareness of God, and help you to realize Him.

The fourth formula is found in the 'Gurustotra.'

*Brahmaanandam paramasukhadam
Kevalam jnaanamoortim.*

*Dwandwaateetam gaganasadrisham
Tathwamasyaadi lakshyam,
Ekam nityam vimalamachalam
Sarvadheesaakshibhutam,
Bhaavaateetam trigunarahitam
Satgurum tam namaami.*

"Sarvadheesaakshibhootam"—He is the interpenetrating witness of everything. You cannot hide anything from Him. There is nothing that is unknown to Him. His is the supreme consciousness. "Ekam," "Nityam"—One and Eternal. "Vimalam"—free from impurities. "Achalam"—immovable. Where will He move? He is indivisible, all-pervading, undecaying. It is He who suffuses the whole cosmos. He cannot but be purity itself, for how can impurity be eternal? You have to meditate on these thoughts. The mind wants some prop to lean upon. There can be no good meditation on the void for most people. So, on these thoughts you have to lean upon to comprehend Reality.

The fifth formula is a little Kirtan which can be sung as well as meditated upon.

*Deenabndho deenanatha, viswanatha he vibho,
Pahi mam trahi mam prananaatha he prabho.*

"He is the friend of the lowly, the Lord of the lowly, the Lord of the universe. He

is the Lord of my life. I beseech His grace. I surrender myself unto Him. May He gather me up unto Him." These thoughts are very elevating. This is a very good formula for meditation of devotees and others as well.

Scriptures are endless. Life is short. We cannot master various kinds of spiritual practices. There is little time to study all scriptures. The essence of the Vedas, the essence of all the scriptures, is contained in these few formulae. What is needed is practice. Every formula has got Achintya Sakti (unthinkable power), Ananta Sakti (infinite power) and Sarva Sakti (all powers). If you can meditate constantly on these formulae, negating the body, sublating all names and forms, and singling out the Asti-Bhati Priya (existence-consciousness-bliss), you can attain Self-realization quickly. What is wanted is constant practice. Vichara (discrimination) and dispassion will help you in your meditation. Even while you work, remember that you are Sakshi, that you are the witness. Keep up these holy thoughts as long as possible. At least make an attempt from now.

MESSAGE TO TEACHERS' GUILD

(A Telegram sent by Sri Swami Sivananda on the occasion of the half-yearly conference of the Tirunelveli District Teachers' Guild held on 5th January 1957)

Homage to teachers! Vedas declare (that) no gift (is) greater than knowledge. Informing spirit (and) animating Bhava behind teaching explain (the) dignity, sanctity (and) value of (the) profession. Teachers' personality should inspire respect, command edifying power, (and) impart shaping (and) guiding influence. I appeal to Tirunelveli teachers (to) introduce into (the) Guild physical and mental activities recognizing, encouraging (and) unfolding (the) intrinsic greatness of (the) individual. (For) teachers nothing (is) impossible. Idealism (is) practicable through assiduous efforts. Sustained (and) inspired determination triumphs over circumstances (and) achieves spectacular results. (I) Wish (the) Guild programme India-wide influence. God bless all (with) peace (and) prosperity.

—Sivananda.

Life-Story of R. Anantakrishna Sastri

Sri K.V. Ekambaram

(Continued from the January Issue)

The Gaikwad of Baroda was always fond of Sastri though he was unsophisticated. He would always call him in just before leaving for any public ceremony and ask for any suitable Sanskrit quotations that he might render there. Mr. Sastri was always prompt in supplying these as most of the subjects were in his memory and his memory was an inexhaustible store-house of verses—gay, grave, and philosophic. He was a living example to the sceptical generation of the efficiency of the old system of memory-training which enabled works of stupendous magnitude to be handed down by word of mouth from generation to generation. Whenever he left on tour, the Gaikwad used to advise Mrs. Sastri that it was her responsibility to bring back her husband in perfect health, because the Gaikwad knew that Sastri was apt to forget everything in the fervour of his search for manuscripts.

Mr. Sastri worked from 1912 to 1922 in Baroda. During this period he collected 13,000 manuscripts, some of them very rare ones. He edited a few of them himself. By 1922 he was already over 55 and he felt he should not thereafter engage himself in paid work, but that he should carry out the sacred mission of his life in an honorary capacity. Meanwhile he was getting calls from Santiniketan, the centre of Gurudev Rabindranath Tagore's activities. This was too much for him to resist. So he left Baroda and joined Santiniketan late in the year 1922.

At Santiniketan

Life was humming with energy in Santiniketan. Cultured youths from all over the country had gathered there to study in a different way at the newly founded uni-

versity, the Viswabharati. The teachers and the taught lived together as in an ancient Gurukula. The students had to get up early in the morning and be ready for work at 7 a.m. There were no class-rooms, and the students were taught under the shade of the trees.

Dr. Rabindranath Tagore lived in a cottage at Santiniketan. Many scholars including some from foreign countries had gathered round him, some to assist him in the University and some to do research in that congenial atmosphere under his stimulating influence. W.W. Pearson, a man as saintly as C.F. Andrews, took up English classes. Dr. Winternitz was carrying on research on Mahabharata.

Pandit R. Sastri joined this galaxy of scholars and did his manuscript work with renewed enthusiasm. Dr. Tagore gave him letters of introduction to the Zamindars in Bengal of whom there were many. In many places in what is now East Bengal he travelled into the interior on elephant and gathered as many manuscripts as he could from the remote villages. The area round about Santiniketan he scoured by bicycle. He would start early in the morning and bike some 20 or 30 miles to some village, enquire and collect the manuscripts he could get and return by the evening. In biking through rough country, he would have bruised his knee and ankles, but to him these bruises did not matter. The manuscripts were so precious that any trouble was worth taking to get them. The manuscripts would be dusted and retied almost immediately. For Santiniketan Library itself he collected 6,000 manuscripts. Along with the manuscript work Mr. Sastri brought out also many

publications. He translated 'Suta Samhita' in Tamil and allowed it to be published in another's name. To the self-effacing Pandit with a sense of mission what mattered was the publication of the work and not the publicity of his name. He translated in English, 'Vishnu' and 'Siva Sahasranamas.' In 1925, he brought out a second edition of 'Lalita Sahasranama.'

Trip to Europe

After repeatedly touring India, Pandit Sastri got a desire to visit foreign lands, too. He wanted to verify the Vedic references to the sun rising in the South and setting in the North, and rising in the West and setting in the East, and of being of a golden colour 'Hiranmaya'. He had read B.G. Tilak's work on "The Arctic Home in the Vedas." As he read through the book, he desired to visit the Arctic regions himself. He wanted to see the place where Surya had no rising or setting for six months. So he set out in 1934 on a travel to Europe with the idea of visiting the northernmost part of Norway. One of the important places he then visited was Rome, where he had a special audience with the Pope. Then he visited Paris where he met Dr. Sylvain Levi. There he was invited to give recitations from the Vedas which were recorded. In London, he met the educational officers in the office of the Secretary of State for India, and explained to them the need for bringing the Catalogus Catalogorum from 1903, up to date, a work which later the Madras University undertook. Then he sailed for Norway. He reached Tromso, 68° north latitude and from there proceeded to North Cape. The upper limb of sun appears at North Cape, 71.2° north latitude on May 12th at 23.30 hours and the whole disc is visible in due West from May 14th, moving slowly in the horizon northwards, and making a round like a potter's wheel in

twenty-four hours. It continues thus till July 29 and then sinks a little in the horizon, showing again only the upper limb till 23.23 hours on August 1st. The sun appears in the circumpolar regions for continuous periods from 34 to 75 days according to difference in latitude. As the sun does not rise up to the middle of the sky but only makes a round in the horizon, its colour is golden and hence the Vedas referred to the sun as 'Hiranmaya.' From the midnight sun originates probably the system of counting the days from midnight to midnight.

So Mr. Sastri enjoyed this thrilling sight of the midnight sun and after a few days started back on his return journey. He passed through Germany where many scholars interested in Sanskrit studies were eager to meet him.

He stayed for a few days in Jerusalem and returned to India.

Throughout his foreign tour he kept his simple habits. He would get up very early, have a cold bath, do his Yogic exercises and Pooja and be ready by the time others get up. He put on a long black coat and had a turban and he was treated with great respect in all the places he visited.

Work for Libraries

Pandit Sastri was ever anxious to serve some Sanskrit Library or other in India. So he offered his services to the D.A.V. College Library and to the University Library at Lahore. The work he did for these libraries was honorary, for he took pleasure in that work and considered it his sacred duty to preserve what our ancient Rishis had left to us. He collected 6,000 to 7,000 manuscripts for these libraries, too.

Every year he would spend a few months in Banaras which he always used to say was a store-house of Sanskrit learning and

the stock of manuscripts in that area was inexhaustible.

He later worked for the Travancore University Library, for which also he collected about 7,000 manuscripts.

Thus Pandit Sastri had worked in most of the Sanskrit libraries of the country. Very few villages were left by him unvisited in his quest for manuscripts. He toured every year from Himalayas to Cape Comorin and from Lahore to Chittagong. He was never tired of this travelling so long as he could get some manuscripts. His one ambition in life was to get up-to-date the 'Catalogus Catalogorum' of Aufrecht.

Pandit Sastri was anxious to teach all that he knew to those who were anxious to hear him. Wherever he stayed he held classes in the mornings and evenings. The classes would be on Gita on which he was quite an authority or on the Upanishads. He would very often repeat that according to Vanaprastha vow he must impart knowledge and never seek remuneration of any kind. He would demonstrate as to how Pranayama should be done in his classes. He was a zealous believer in these Yogic exercises. He generally finished his bath before sunrise whatever the weather might be and did these exercises himself. These he considered as part and parcel of the Pooja he performed every morning. He had a Lingam made of mercury presented by Sri Sankaracharya of Sringeri and also a Meru made of copper. These were always with him wherever he went. In whatever place he camped, whether in the verandah of a Dharmasala or in the palace of a Maharaj, he never failed to do his morning Pooja.

A Social Reformer

We normally connect a knowledge of Sanskrit with orthodoxy. The Pandit class is generally conservative. They are

very particular about the various rituals and ceremonies. But Pandit Sastri was a keen social reformer. He would preach to the Harijans of the village that they should acquire clean habits and educate themselves. He managed to open two elementary schools in the Harijan colonies of the village of Aryanayakipuram. Though many of the villagers appeared to support his reforms they would not enter the Harijan colonies and would stop short of them even if they happened to accompany him. He created enthusiasm among the Harijans by getting the district collector or the district judge to preside over the functions in the school.

The Harijans of his village were worshipping some images to whom they offered animal sacrifices now and then. He persuaded them to worship Vinayaka and set up an idol under peepul tree on the river bank. It is really a pleasant sight to watch many a Harijan take his morning bath, go round the peepul tree and worship the Vinayaka.

He was against child-marriage and used to quote from the Vedas that this was a later day practice. As many marriages in his family circles were still what he considered as child-marriages, he never used to attend them.

His knowledge of the Vedas made him an exponent of the Aryan civilization and he used to contribute articles on that subject to various magazines.

Conclusion

It was Pandit Sastri's ambition that he should die in harness with a manuscript in his hand. He used to express this very often. He was active till his death. He always liked travelling and never missed the cool air of the Nilgiris in summer. Even there he would bathe early in the morning under the tap, take a brisk walk both in the morning and in the evening and

do some writing work in the afternoon. But age finally told on him. His heart became weak and after a brief illness he breathed his last on 15th June, 1950, at the age of 84.

The end was rather sudden; his children and grandchildren were gathered round him. The most touching sight was the group of Harijans who had come all the way from

Aryanayakipuram to pay their last homage to him at Nagercoil.

Thus passed away a man who was great in his own way and quite unconscious of it and there can be no better monument to his memory than the Sanskrit manuscripts we see in the various libraries in India today.

(Concluded)

Verses From.....

Vivekachudamani

Sri Swami Narayananda

सर्वात्मना बन्धविमुक्तिहेतुः

सर्वात्मभावान्न परऽस्ति कश्चित् ।

दृश्याग्रहे सत्युपपद्यतेऽसौ

सर्वात्मभावोऽस्य सदात्मनिष्ठया ॥३३६॥

339. There is no means superior to perceiving the Atman everywhere for release from bondage in all its aspects. When there is complete exclusion of the external world, then results, by constant steadiness in (awareness of) the Self, the state of Sarvatma Bhava.

Notes : सर्वात्मना= in all aspects ; बन्धवि-मुक्तिहेतुः= cause of freedom from bondage ; सर्वात्मभावान्न= the feeling all is Brahma ; न= not ; परः= superior ; अस्ति= is ; कश्चित्= anything ; दृश्याग्रहे= rejecting the seen ; सति= being ; उपपद्यते= attains ; असौ= this ; अस्य= his ; सदात्मनिष्ठया= ever steadiness in Self.

Commentary: Sarvatmabhava is the realization of the Supreme Self in every being and in all objects of the world. The sage of Sarvatmabhava sees the Atman in all objects. He sees the Reality behind all phenomena and thus gets rid of all sorts of bondages of this world. The spiritual aspirant has to negate all phenomena by the popular formula of 'Neti, Neti' and substitute Atma Bhava in them. This is possible only when one is

endowed with intense dispassion for the objects of the world.

दृश्याग्रहणं कथं नु घटते देहात्मना तिष्ठतो

बाह्यार्थानुभवप्रसक्तमनसस्तत्तत्क्रियाः कुर्वतः ।

संन्यस्तास्वित्त्वर्धने कर्तव्यमस्ति त्रैलोक्ये-

स्तत्त्वज्ञैः करणीयमात्मनि सदानन्देच्छुर्भिर्यत्रतः ॥

३४०॥

340. For one who is attached to the body, whose acts are always impelled by the desire to enjoy external objects, how is the exclusion of the world possible? This should be practised by those anchorites who have renounced all actions, with their mind ever attached to the Atman. The knowers of truth, desirous of ever enjoying the bliss of the Self, should attempt this, sparing no pains.

Notes : दृश्याग्रहणम्= attached to what is seen ; कथम्= how ; नु= indeed ; घटते= fits in ; देहात्मना= by idea of body ; तिष्ठतः= for one who stays ; बाह्यार्थानुभवः= enjoyment of external objects ; प्रसक्तमनसः= of one attached to ; तत्तत्क्रिया= actions to that end ; कुर्वतः= doing ; संन्यस्त= renouncing ; अस्मिन्= all ; धर्मः= duties ; कर्म= actions ; विषयैः= objects ; नित्यात्मनिष्ठापरैः= by those ever intent on the Self ; तत्त्वज्ञैः= by knowers of Truth ; करणीयम्= should be done ; आत्मनि= in the Self ; सदानन्दे= ever

blissful; इच्छुभिः=those desirous of;
यत्नतः=by effort.

Commentary: A worldly man, whose mind is ever intent on enjoying the objects of the world, can never hope to think of Atman. He engages himself always in selfish acts, believing the body to be the Truth and a permanent entity. How can such a man ever enjoy the bliss of the

Atman? He has no such aptitude and hence must bear the consequences of worldly existence which is absence of permanent happiness.

But the sage who has renounced all selfish acts, whose mind is rooted in the awareness of the Divine, ruthlessly shuns the pursuit of earthly objects and engages himself in meditation on Atman with one-pointedness.

How I Was Drawn to Sivanandashram

Sri M.A. Master

[Bombay]

(Text of a discourse at a Satsang gathering at Sivanandanagar)

Let me confess at the very start that I have no Adhikara to address this gathering where I find a number of spiritual leaders of eminence. Moreover, we have been singing songs, prayers and devotions. We have been listening to the sweet melody of enchanting music which stirs us to our depths, and we have listened to the words of wisdom and vision coming straight from Swami Sivanandaji, which ennoble the mind and purify the heart, and in my opinion, make the Satsang a great success and make us realize the object for which Satsangas have been carried on from day to day. I therefore thought that it would not be proper for me to interfere with the soul-stirring atmosphere that has been already created, but I have realized in this life that *gurunam ajna anullanghaneeyaa* (Guru's order should not be disobeyed). I have been deeply touched with the grace with which Swamiji asked me to speak, and it is in response to that grace I venture to speak.

It was a little over four years ago that Swami Satchidananda (a specialist in Hatha Yoga who is now in Ceylon) was going to deliver a lecture at a health centre in Bombay. I was asked to preside on that

occasion. I did so with considerable hesitation. When I heard Swami Satchidanandaji's lecture and witnessed the demonstrations he gave of Asanas, these really stirred me. I asked him where did he learn all that? That was the first time that I heard about Sivanandashram and he gave me a very glowing picture of the great work that was done at this central organization. After a few months I was asked to preside over a meeting for celebrating the birthday of Guruji. I hesitated more than before, but I could not resist the temptation of saying 'yes' to the invitation. I knew nothing about him and his works. I called for a few books, read them thoroughly and somehow or other decided to preside over the meeting. I heard there some of the speakers expounding the gospel which Swamiji has been preaching. That was the manner in which I was further drawn to this Ashram. It was my good fortune to receive a few books from Swami Sivananda. I read them and that was the reason why I yearned to have his Darshan, and that is why I am here tonight. I assure you that I have spent two very profitable days, and I am deeply grateful to Swamiji for allowing me to do so.

I have got two experiences here, which I would like to place before you. When I was listening to the discourses last night, some thoughts passed my mind, when I heard about the Varnashram division. I clearly noted that it was stated that a Brahmin was not a Brahmin simply because he was born as a Brahmin but he was Brahmin by conduct, by character. But when I peeped into what is being done here, when I heard and saw the various things, that are being done here, it dawned on my mind that so far as the presiding deity is concerned, he is far, far above any Ashram. For him there is no barrier of caste, creed, colour or country. His message is meant for the entire universe, and that reminded me of a very fine verse :

*Soodro vaa braahmano vaa, kshatriyo vaa
kuseebala,
Devadrishtyaa samah sarve, vikritistu
narodbhavaah,
Vedah krito manushyena, na dhaatraa
samadarshinaa,
Sheelam chchinnam swajatasya na
jaatirna cha jeevitah.*

I realized at that time that so far as Swamiji is concerned, he has Devadrishti. He also showed 'Dhatra Samadarshina.' He is looking on all with the same spirit, Samadrishti, and extends his treatment to

all in the same spirit. That was the experience which I got. Later on, Swamiji gave me a few books. As I was reading one of these books, I came across a passage where it is said that while Swamiji had not become a Guru, in 1923 or 1924, he did not like a cloistered life. He came out in the crowd and served the suffering humanity, and that reminded me of this beautiful verse:

*Natwaham kaamayee raajyam, na swargam
na punarbhavam
Kaamayeham duhkhataptaanaam praani-
naam aartinaashanam.*

I realized more than before that here was a noble soul who was trying to relieve the miseries, physical, mental and spiritual, of the ailing humanity. It was my second experience.

Ladies and gentlemen, we all know that our beloved Prime Minister has been trying to remove international tensions and establish peace in the world, political it may be, but after all that I have seen and heard here, I realize that Swamiji is establishing here peace, far higher and more abiding, and he is teaching the ailing humanity to understand the grandeur of the Soul and so regulate their daily life as may enable them to realize that grandeur and live in tune with the rhythm of the Infinity.

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Divine Life for Children

Sri A.S. Naidoo

(A paper presented to the First Divine Life Conference held some time ago at Durban, South Africa)

It has been truly said that the "child is the father of man." The child is the citizen of tomorrow. In ancient India a most unique system of education was used. When the child was quite young, he was sent away to a forest hermitage and there under the guidance of a saintly Guru he was taught the various branches of knowledge and the process of divine life. When about twenty-five years old the young man was given the final exhortation by the Master and sent home with his blessings. "Your teacher is your God; your father is your God; your mother is your God; your guest is your God. Be truthful. Never hurt others." These were the instructions given by the Guru as the student was ready to enter the household life. The Guru, through his understanding of the pupil, awakened the latter's latent faculties. Perhaps the reason for sending the child away from home at such a young age was that the child might live in contact with a saintly teacher, in congenial surroundings.

Our revered Master, Swami Sivananda, always says that the impressions and thought-waves that come into contact with the tender intellect of a child mould and decide his future personality. He points out how many saintly mothers of the ancient past made their children grow up into saints and sages by putting the right ideas into their minds, the ideas of the immortality of the soul and divinity of men even when the child was in the cradle.

Unfortunately, now we do not have the type of education practised in India in the days of yore, nor do we find many parents spiritually qualified to make a wholesome impression on the child. That may be

perhaps one of the reasons why there are so many children today who lack noble ideals and healthy morals. It is here that Divine Life Branches can give the younger generation the right type of guidance and help them in cultivating and perfecting their moral and spiritual make-up.

To Swamiji this training of the children to grow up as ideal citizens is so important that he asks all Branches to have a Divine Life Children's Section together with the Women's Section and the Men's group. It must be remembered that Swamiji has not lost the sight of children in his writings. He has written a number of books, teaching them elementary ethics and general spiritual values. He has brought out the teachings of the ancient scriptures for the easy understanding of children in the form of stories, as well as in simple lessons.

One who visits Sivanandashram and lives with Swamiji will be able to see to what extent he gives his time to the training of the little ones. He has for them a free school where they not only get instruction in secular education but also in spiritual life. The great Sage enters into the life of the little ones by his easy childlike manners. With his great love and sympathy he brings about a change in the life of the child. He believes that if proper training is given to the child at an early age, then there ought to be no trouble later on. He says that we should offer a young and fragrant flower to God, not an old and withered one.

Swamiji has given in his books very useful instructions about the proper method of training children. As mentioned earlier, he gives emphasis to the fact that only healthy and positive suggestions

should be made to a child. Fear-complex should be scrupulously kept away and healthy instincts encouraged. This is where the parents can play the most significant part. Those running Divine Life Branches should have a thorough knowledge of the science of child psychology. Then only will they be successful in training children.

The physical side of the child's development has also received attention from Swamiji. The propagation of Yoga Asanas in India has received impetus mainly through the efforts of Swamiji. He feels, and rightly so, that children of today have very poor physique, and that without a healthy body and a healthy mind moral and spiritual development is difficult.

Being a doctor, Swamiji has laid emphasis on hygiene, too. He has given us clear instructions on the selection of the proper articles of diet for the growing children for harmonious physical and mental development. Food exercises considerable influence over the mind. If the food is wholesome, pure and un-exciting, then mental aptitudes will also be moulded thus.

Apart from the knowledge that our children can gain from the books of Swamiji, there is another way through which we can bring home to them the message of Divine Life and God-realization. From his early days, Swamiji used this method to train the aspirants who came to him for spiritual guidance. Swami Paramanandaji, a senior disciple of Swamiji, humorously relates how, after he

stayed with the Master for sometime, he one day went to him to get some spiritual instructions. All he got from Swamiji was a shower of words. The young disciple did not understand that the Master was all the while teaching him more through his example than through his precepts. Even today we find that Swamiji follows many disciplines which are to him now superfluous. He believes that only through his own example will his teachings have the desired impact on the minds of others. This is the key to the success of the whole mission of Swamiji. Divine Life members in charge of children's Branches should have this idea firmly embedded in their minds that it is utterly impossible to bring about a transformation of the child unless one is a living example of what one preaches. The very first qualification that those in charge of children should have is ethical perfection. Imitation is the greatest single factor that moulds the life of a child. A little observation will bear this out.

In conclusion, this most important and vital aspect of the Divine Life Mission should be given the care and attention it richly deserves. Success in this field will gladden the heart of Swamiji more than anything else. We should not hesitate to give the best in us to children so that they may all grow up as morally, physically and spiritually healthy citizens and attain the goal of life, God-realization. It is heartening to note that other organizations are also making great efforts in this direction. Foremost among them is the local Ramakrishna Centre which is doing great service to children all over South Africa. May God bless them all.

LATEST PUBLICATIONS

Yoga Samhita—Swami Sivananda Rs. 5
Yoga of Synthesis " " 2

Music As Yoga—Swami Sivananda Rs. 3
Life of Sivananda—A Song 1-8

Sivananda Publication League, P.O. Sivanandanagar, Rishikesh, U.P.

Sivaratni Message

Awaken the Inner Spirit

Sri Swami Sivananda

The purpose of religious quest is primarily the discernment of the meaning of life and existence. It is an art of understanding life, oneself, the world of matter and spirit, and one's relation to them.

Religious festivals and observances imply, more than anything else, awakening of the inner spiritual consciousness in the individual. If the sight of the wood is lost in the forest of rituals, then their purpose is no more alive.

The Sivaratni is an occasion which reminds one of the spiritual values of life, the relation of the individual with the cosmic spirit which one calls Siva. The spiritual quest is a process of returning back to one's original source through phases of evolution.

Self-existence, purity, intelligence, grace, omnipotence, freedom and felicity are the characteristics of the reality, the cosmic Siva, of which all individuals are fragments veiled by universal illusion. The unveiling is done through spiritual discipline, when the fragments diffuse back to their original source.

The concept of oneself being the metaphysical absolute, unbounced by likes and dislikes, pleasure and pain largely, remains academic in practical life, and will serve little purpose without pivotal preparation.

This preparation begins with the awakening of oneself to spiritual realities, cultivation of a correct perspective towards things temporal, and pursuit of ideals that are alchemic and eternal, not merely having a pragmatic objective as their criterion.

Discipline of instinctive propensities,

moulding and refinement of emotions, a searching analysis of the inner working of the mind, sanity of outlook, sustained application at strengthening the positive traits that constitute the subtle anatomy of spirit,—all these are a part, and largely so, of spiritual quest.

The aspirant tries to maintain an individuality in his judgment, willingly surrenders his lower self to the higher, refuses to be swayed by popular sentiments and passions, endeavours to spread himself in others—in understanding the needs and feelings and emotions in others.

If religion or spirituality be merely a code of convention, a pose of belief, then it only touches the outer fringe of life and loses its objective.

Knowledge is infinite. The depth of awareness is fathomless. The rational man would agree with Einstein that the deeper one searches the more remains to be known, and as long as human life exists, it will always be so.

If one elects to cling on to set patterns of "conclusions" and not try to realize their validity in practical experience, if one chooses to remain complacent by attending to traditional devotions without effecting a practical bearing of them in one's daily life, the spirit will never be unveiled.

May the grace of Mahadeva be upon all. May the spiritual quest of all aspirants bring into their lives a distinct grace and refinement, nobility and selflessness, strength of will, wisdom and courage, and the capacity to refuse to be self-righteous, constricted and atrophied.

Upadeshamrita of Sri Malayalaswami

There are three processes of salvation. One, through the practice of Brahmavidya, residing in a quiet and holy place in the presence of a Satguru, following his directions and undergoing necessary disciplines. Nowadays, this is rarely possible. The second is through a disciplined household life of discrimination and detachment, aided by the study and contemplation of holy scriptures and practice of spiritual disciplines, besides piously pursuing one's own avocation for livelihood. This path is quite suited at the present time, provided there are sincerity, a natural spiritual bent of mind and strength of will. The third is by renunciation of mundane objects, and practice of austerities and deep meditation in seclusion such as in a forest or a cave, subsisting on limited food supplied by others voluntarily, and keeping no utility articles for bodily needs. This is the shortcut to salvation, but is very difficult to follow and keep on pursuing for a long time. If anyone can successfully tread this path, surely, indeed, he is a great soul.

When the lotus-flower is fully blossomed, the petals fall off themselves, and the core only remains. So also, when the heart is fully blossomed, all superimposed qualities disappear and the Atman only remains. Just as sunlight is necessary for the lotus to blossom, so also without the grace of God, the heart-lotus cannot unfold itself.

If a cloth is to be dyed, it should be washed well before it is coloured. Otherwise the colour will not be fast or brilliant. Likewise, the mind should be cleansed through selfless service, daily spiritual practices, cultivation of virtues and love of God, as well as through initiation from a Brahmanishtha Guru; only then will the veil of ignorance be removed and Self-knowledge dawn.

Desire for sense-objects exists only in the worldly-minded people. The wise know their futility and therefore desire them not. This is a sign to distinguish between the wise and the laymen.

Ashram News and Notes

Tyagaraja Jayanti

The Jayanti of the famous saint-composer of South India, Tyagaraja Swami, was celebrated at Sivanandanagar on 20th January. Singing of select pieces from among the compositions of the saint, reading out his life-story, Sankirtan, Bhajan and prayers were the main features of the celebrations.

Sivananda Music College

On the same day, the Sivananda Music College celebrated its fourth anniversary. During the past year, nearly four hundred visitors to the Ashram who, stayed here for different durations, received training

in devotional music at this college besides a number of Ashramites. The principal is Swami Nadabrahmananda. He visited Calcutta and toured in some parts of Gujarat in the months of October and November last year, giving many performances of devotional music.

An additional feature introduced in the teaching programme of the Music College in the last year was the opening of the instrumental music section in the Karnatic department which is now functioning under the charge of Swami Vidyananda who has earned distinction in Veena-vadya. He is also a violinist.

The Music College had also the privilege of receiving quite a few distinguished musicians and teachers of music, for whose performances special programmes were arranged on various occasions.

It may be recalled that three of the former associates of the Sivananda Music College have themselves opened Sivananda Schools of Music—two at Delhi by Sri Raghavaiah and Sri Rajamani, and the other at Kovvur, Andhra Pradesh, by Swami Ramasarananda, the last one being known as "Sivananda Sangeeta Vidya Nilaya."

Jnana Yajna

Dissemination of spiritual knowledge is the greatest ideal of Sri Swami Sivanandaji Maharaj. This is largely effected through wide circulation of his publications and journals, most of which are given away free of cost. During the last year, Sri Swamiji freely distributed books valued at Rs. 1,26,927-2-0, the postage for the dispatch of which amounted to over Rs. 13,000 (approximately) and the establishment charges to about Rs. 5,500 (approximately), the total being Rs. 1,45,427-2-0. The corresponding figures of the year 1955 were Rs. 92,928-12-0, Rs. 10,525-7-6 and Rs. 4,250-0-0 (total Rs. 1,14,704-3-6).

It is needless to say that the free distribution of books as well as periodicals, which amount to seventy per cent of the volume of publications turned out by Sivanandashram, is enabled mainly through the generous support of the munificent public whose donations to the Ashram's general fund and to the personal fund of Sri Swami

Sivanandaji Maharaj are liberally used to supplement their contributions to the special Jnana Yajna fund for the printing of spiritual literature. Others, too, indirectly help this Jnana Yajna by promoting the sales of the Sivananda Publication League.

Gift of Ayurvedic Preparations

During the last year, preparations of the Sivananda Ayurvedic Pharmaceutical Works valued at Rs. 11,031-2-0 were also given away free by Sri Swamiji, the corresponding figure for the year 1955 being Rs. 8,532-7-0. Postage, packing and establishment costs for sending the gift parcels amounted to about Rs. 3,250-0-0 (approximately) in the year 1956.

Obituary

On receiving the news of the Mahasamadhi of one of the most renowned Mahatmas of Uttarakhand, Sri Tapovan Swamiji Maharaj, on the morning of 15th January, Sri Swami Sivanandaji Maharaj conducted collective Kirtan in memory of the former's departed soul. In a brief address Sri Swamiji extolled the saintly qualities of Tapovan Swamiji, his scholarship and spirit of renunciation. He was over 70, and breathed his last at Uttarakashi, in the Himalayas, where he spent most of the later part of his life.

* * *

During the month under review Sri Hemalata and Sri Sarada, of Kumbakonam, gave performances of the Karnatik style of music. They were awarded by Sri Swamiji the titles of "*Sangeeta Jyoti*" and "*Gana Sudhakara*," respectively.

REPORTS FROM D.L. SOCIETY BRANCHES

SIVANANDA SCHOOL OF YOGA AND VEDANTA AT MONTREAL

Classes on Hatha Yoga and Meditation are being conducted as usual at 2000 City Councillors Street by Sri Sivananda-Sushila who is assisted by Sri Armand Delsol. Sri Paul Legault, whose assistance in conducting meditation classes has been of great value, is however moving out of Montreal, and it is hoped that he will carry on his silent spiritual service to the people wherever he settles down. The classes begin with the recitation of the Universal Prayer (by Sri Swami Sivananda) and conclude with study, discussion, Kirtan and Arati. The Hatha Yoga class is now pro-

posed to be split into two sections, one for the beginners and the other for advanced students. A small library of books dealing on Yoga and general spiritual topics is open to the members of the School.

INDONESIA

A monthly periodical containing the teachings of Sri Swami Sivananda in Indonesian is being issued by the Divine Life Society Branches in Indonesia which function at Malang, Djakarta and Surabaya. Bulletins giving the selected writings of Sri Swamiji in original are also being

issued. Gen. Sukanto, Chief of the State Police, takes a keen interest in the furtherance of the ideals of the Society. He is the President of the Djakarta Branch.

TASKER TOWN, BANGALORE

The Tasker Town Branch is to publish a Kannada monthly journal, titled *Divya Jeevana*, containing the teachings of Sri Swami Sivananda, from April 1957 onward. Annual subscription is Re. 1-4-0.

NEW BRANCH AT MERCARA

A Branch of the Divine Life Society was inaugurated at Mercara, Coorg, by General K.M. Cariappa, former C-in-C, of the Indian Army, on 16th January 1957. The following are the office bearers of the Branch: President, Gen. Cariappa; secretary, K.M. Belliappa; treasurer, M. Krish-

nayya; executive committee: B.C. Appachu, R.M. Kapaniah, N.S. Poonacha, and C.P. Belliappa. At the conclusion of the inaugural meeting, some literature on general spiritual topics, sent by Sri Swami Sivananda, were distributed. Sri Swamiji also sent a message for the occasion. The members present resolved that the Branch President should convey to His Holiness Sri Swamiji the grateful thanks of his "votaries" in Mercara for having so graciously given his permission and blessings for the inauguration of the Branch. It was the prayer of all members that God should keep His Holiness scores of years more in good health to help millions of mankind by giving them his spiritual guidance and showing them the way to live and help others, too, to live a peaceful, honest and truthful life.

Books and Comments

PUBLICATIONS OF THE BHARATIYA VIDYA BHAVAN

Hinduism through the Ages by D.S. Sarma, pp. 302

Studies in Epics and Puranas by A.D. Pusalker, pp. 225

Bhagavad Gita and Modern Life by K.M. Munshi, pp. 274

Paramahansa Sri Ramakrishna by R.R. Diwakar, pp. 300

Towards Lasting Peace by M.K. Gandhi, pp. 256

Minstrels of God, Part I, by Bankey Behari, pp. 204

Minstrels of God, Part II, by Bankey Behari, pp. 342

The Wolf Boy and Other Kulapati's Letters, by K.M. Munshi, pp. 216

Indian Inheritance, Vol. II, pp. 242

Indian Inheritance, Vol. III, pp. 163

(All published by the Bharatiya Vidya Bhavan, Chaupatty, Bombay, and priced at Rs. 2-0-0 each, except the last two which are priced at Re. 1-4-0 each. All are of crown-8vo size and paper bound.)

The publications of the Bharatiya Vidya Bhavan, the founder of which is Sri K.M. Munshi, Governor of Uttar Pradesh, are among the finest of literary works, dealing on social, religious, historical and cultural topics, produced in this country. Any

library, or educational institution, or even a casual reader who might be interested to learn something about the heritage of the land of his birth, would be proud to possess them. Subject-matters are carefully chosen and their authors belong to the ranks of distinguished scholars. The books are made after the pattern of the Penguin series.

Hinduism through the Ages gives a masterly review of the different phases of the ancient religion of this country, divided into three sections; the ancient or the Vedic, Epic and Puranic age; the medieval or the Bhakti period; and the modern or the renaissance period, the last of which includes the personalities and the teachings of Dayananda, Ramakrishna, Vivekananda, Mahatma Gandhi, and Aurobindo, among others.

A.D. Pusalker deals with Puranic cosmogony; the history of the Puranas, the "historicity" of Krishna, and other epic and Puranic subjects in his *Studies in Epics and Puranas*, and elaborates the theme of a part of the first section of D.S. Sarma's book on Hinduism.

The scholarship and analytical comprehension of the philosophy of Bhagavad Gita, revealed in the work of K.M. Munshi, deserve acclamation. His exposition is

precise and balanced, and his method of application of ideals, expounded in the Gita, in practical life is rational and commendable.

A lucid account of the life of Paramahansa Ramakrishna is given by R.R. Diwakar in a simple and arresting style that makes his work at once inspiring and thought-provoking. He is also the biographer of Sri Aurobindo.

Towards Lasting Peace contains 102 selections from the writings of Mahatma Gandhi dealing on a multifarious subjects such as non-violence, war, spiritual traits, colonialism, nationalism, and so on. It is a beautifully edited symposium of the beliefs and ideals of the Mahatma.

In the two parts of *Minstrels of God* are given a very useful collection of the Bhakti philosophies of twelve renowned saints and selections from their compositions which are even to this day sung by millions of people. Among these are Chaitanya, Tulasidas, Tukaram, Jayadev, Mira Bai, and Narsi Mehta.

The Wolf Boy and Other Kulapati's Letters, which is the third one in the series, contains the memoirs of K.M. Munshi including the account of his numerous tours as the Governor of Uttar Pradesh, given in 26 letters addressed to the students of the Bharatiya Vidya Bhavan.

The second and the third parts of *Indian Inheritance* are collected editions of contributions on the various facets of Indian culture by eminent writers. The second part deals on arts, history and culture, and the third on science and society. Among the contributors are Aurobindo, Jawaharlal Nehru, K.M. Panikkar, Radha Kumud Mukherjee, K.M. Munshi, C.A. Kincaid, and R.C. Majumdar. The first part, published earlier, deals on literature, philosophy and religion.

"WORLD IS GOD"

By Sri Swami Ramdas; published by

Anandashram, Kanhangad, Mysore; Price Rs. 4-0-0; Pages cr. 8vo 316.

At a time when the distracted world needs the saving grace of true religion, it should be acknowledged that all the publications of Sri Swami Ramdasji Maharaj admirably serve this purpose. *World Is God* is an account of the world-tour of Swamiji together with his priceless conversations with numerous spiritual seekers and inspiring discourses at various gatherings. His innate feeling that the entire world is the manifestation of God, that the individual is a particle of the universe, that the unity of spirit is the binding link beneath the diversity of matter, have found a vivid expression in this publication, which should be welcome to all spiritual seekers.

ASTROLOGICAL PUBLICATIONS

Jyotisha Sarva Vishayamritam (in Tamil) by Sri S.M. Sundararajacharya; available from Srivilasam Book Depot, East Chittra Street, Srirangam, 6; pp. 818; Price Rs. 16-0-0.

Tamil-knowing students of astrology would welcome this useful compendium dealing on more than 250 important astrological topics. The author has collected the material from nearly 50 authoritative works on astrology. The importance of the work lies in its comprehensiveness.

The Astrological Magazine 1957 Annual Number; editor: Sri B.V. Raman; published by Raman publications, Bangalore; pp. 222; Price Rs. 3-12-0.

The Astrological Magazine is noted for its distinction in the subjects it deals with. The articles that appear in its pages are well chosen and maintain an appreciable standard. The special number contains a number of interesting informative and erudite articles on astrology, astronomy and modern psychology, in addition to the usual features of the magazine such as on market trend, weather forecast, etc.

SIVANANDA PUBLICATIONS

1. Sivananda Upanishad	Rs. 10-0-0	5. Sampurna Yoga (Hindi)	Rs. 2-0-0
2. Brahmasutras Part II	5-0-0	6. Guru and Disciple	4-0-0
3. Ananda Lahari	2-0-0	7. Sivananda : Day-to-Day XXII	1-0-0
4. Yogi Sivananda	5-0-0	8. Bazaar Drugs	1-0-0

Sivananda Publication League, P.O. Sivanandanagar, Rishikesh, U.P.

TITLE-AWARDS

Sri Swami Sivanandaji Maharaj has awarded the following titles to the recipients mentioned respectively, in the course of the last two years. This list is in continuation of the previous one published in the January 1957 issue of "The Divine Life."

Sadhana-ratna: Arun Kumari Vyas, Chiman Singh Rathod, Madhuban G. Shah, Daya Krishna, Olqerts Kaugerts (Australia).

Star of the Divine Life Society: Kumari Dhanpattie Singh (Br. Guiana), Swami Atmaswarupananda.

Seva-ratna: Swami Atmaswarupananda, Capt. K. Govindarajulu, Savitri Joshi, Sundariben, Premlata Mishra, Rasiklal Jani, Babubhai Parghi, R. Chinnamma, S.N. Pathmanabha Chettiar, M.S. Krishnamurti, S. Sivaraman, M. Rama Iyengar, Shanti Gurung.

Karma-Yogi-Veera: M. Satyanarayana Raju, Mansukh M. Swami, A.V. Thomas, Dinoo V. Shah, Mahesh H. Bhatt, Bhupendranath, Hasmukh H. Adhwaryoo.

Sraddha-ratna: Lady Florence Randal (U.S.A.), T.V. Zung (Hong Kong), R.K. Chawla, Dalin Chand (Br. Guiana), P. Balasubramania Iyer, T.P. Navakoti Chettiar, S.R. Srinivasan, H.S. Gopinath, C.R. Subramania Sastri, K. Vasudevan Nair, S. Mukundan, T.V. Ramunni Nair, Hasmukh H. Adhwaryoo, J.P. Mehta, K. Srinivasa Raghavan, S. Harpe, A. Peer Mohammad, Mahesh V. Shah, Popatlal Joshi, Manilal M. Baria, Banu Prasad Bhatt, Eric M. While (England), Hanna Herrmann (Switzerland).

Adhyatma-ratna: R. Narayanswami, N. Venkatarama Iyer, Rasikbhai H. Suthar, Gurupremananda, K.A. Sanjeevi Chettiar, K. Vanamamalai, M. Venkatarama Iyer, T.A. Thathacharya.

Adhyatma-jyoti: K. Srinivasan (Alleppey), Sivananda-Sivanjali (Delhi), Swami Madhavananda.

Sangeeta-jyoti: K. S. Swaminatha Iyer, Vasant Amrit, N. Ramamurthy, Jnanambal Santharam, Mrs. Venkatesan, M.S. Lakshmi.

H. Yajnanarayanan, Balasubramania Bhagavata, Lakshmi (Hyderabad), T.S. Sivarama Iyer, R. Narayani, Karan Singh, Sankar-ambal, A. Rajam, V. Rajamani Iyer, Sivananda-Vani, Lalita (Madras), Kumudini, Sushila Sahajpal, Prakashvati Gupta, Shipra Banerji, R. Lalita, R. Kalyani, Jayalakshmi Ramaswami, Kamalini Sitaram, Prema Doraiswamy, Sesharatnam, Rajamani, Chandubhai Dave, R. Meenakshi, Nirmala Arya, T.P. Kailasam, Chandrasekhar, G.P. Sushila, K.S. Avadhani, Ramgopal Sharma, M.S. Lakshmi, Kamala Chakravarti.

Sangeeta-sudhakara: Maharajapuram Santharam, Padma, R. Kannammal, R. Ambulu, Swaminatha Bhagavata, A. Parvati, K.R. Shyamala, Mahesh Chandra Bhat, Renu Roy.

Sangeeta-bhushana: Vijaya Ramanathan, Jayalakshmi Swaminathan, O.V. Subramaniam, S. Krishnamurthy.

Sangeeta-sarvabhauma: Parvatikarji Maharaj.

Sangeeta-samrat: Maharajapuram Viswanatha Iyer, Jagannath Pandit, Raghavaiah (New Delhi).

Sangeeta-ratna: Damodar Sastri, S. Radha, K. Jayalakshmi, S. Ganga, Sohagini Desai, Kamala, Rajyalakshmi, U.N. Vaidyanathan, Chandan Roy, W. Deshpande, Nagaraja, S. Ranganathan, Sashikant V. Trivedi, Ambalal C. Valaw, R. Sethuramkrishna, Malaya Mukerji, Guy Lafond (Canada), Kamakshi, Abha Mukerji, Savita, Manju Saklani, S. Gomati, K. Parvati, Umarani, A.G. Janaki, Lalita Kunjithapatam, K.R. Sarada, Mahesh Chandra Pandey, Nagalakshmi, Kumari Rajendra Sharma, Sushila Giriraj Sharma, Saran.

(To be continued)

SPECIAL NOTE TO SUBSCRIBERS

Subscribers to *The Divine Life* are aware that since the inception of the journal in September, 1938, its annual subscription has remained unchanged at rupees 3/-. It has been our earnest and pleasant endeavour to disseminate the knowledge of the spiritual values of life through the pages of this journal, which has, in particular, continued to bring home the latest writings of Sri Swami Sivanandaji Maharaj to all his disciples and associates since the establishment of the Divine Life Society. In doing this sacred task we have paid no consideration towards the financial gain or loss, and even during the war years and thereafter we have continued to supply the journal to its subscribers at the old pre-war subscription rate though it entailed additional expenditure on our part to meet its production charges over and above the subscriptions received. We are sure, subscribers to *The Divine Life* will from now onward co-operate with us in meeting this additional expenditure by sending us annas twelve in addition to rupees 3/- which they have already sent towards its subscription for the current year. In future, the annual subscription to '*The Divine Life*' will be rupees 3/12 instead of rupees 3/- as hitherto.

For the reasons given above, the annual membership fee of the Divine Life Society (which is rather considered as the subscription to *Wisdom Light*) has been enhanced by annas eight, i.e., it will hereafter be rupees 2/8 instead of rupees 2/- as thereto. Members who have already sent us rupees 2/- towards the renewal of their membership for the current year, are, therefore, requested to send us the additional amount (in the form of postage).

The Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.

CONSTRUCTION OF KUTIR AT SIVANANDANAGAR

Away from the din of modern cities and yet not far removed from such amenities as are necessary for comfortable living, Sivanandanagar (near Rishikesh, U.P.) offers adequate facilities for rest-giving holidays as well as for settling down after retirement. Here, in sylvan solitude, in spiritually soothing atmosphere, on the bank of the holy Ganga, many devotees spend their holidays in the saintly company of Sri Swami Sivanandaji Maharaj. For this purpose they have constructed small residential quarters of their own. Anyone is welcome to do so. The ground space is provided free of cost. Construction charges for a single room come to about Rs. 2,000. For details please write to:

Secretary, Divine Life Society, P.O. Sivanandanagar, Rishikesh, U.P.

MAHASIVARATRI

The sacred *vrata* of Mahasivaratri will be observed at Sivanandanagar, Rishikesh, on 27th and 28th February, '57. A special worship will commence at the Ashram's Viswanath Mandir on the morning of 27th and after an interval during the day will continue throughout the night with *laksharchana*, *rudra parayana*, *abhisheka*, etc., terminating in the morning of 28th. Devotees will observe the occasion by fasting, keeping vigil during the night, and doing Japa of *Om Namah Shivaya*. There will be chorus *kirtan* of the same *mantra* throughout the night in the temple premises, side by side with worship. All devotees of Lord Siva are cordially invited to participate in the *vrata*. All can attend the worship irrespective of caste, creed or religion. Those who wish to attend the Mahasivaratri Puja may please inform us of their arrival. On this occasion, special worship will also be offered on behalf of individual devotees on request. For particulars please contact:

The Manager, Viswanath Mandir, P.O. Sivanandanagar, Rishikesh, U.P.